Evil is undesirable, inauspicious and harmful. The living beings face various types of evil e.g. disease, death and physical indisposition. The evil includes poverty, failure, mental agony, death of near and dear ones. But why evil exists in this world?

In Rabindranath we come across passages (Gitanjali, 27) where he makes out that the suffering and misfortune of the world are the opportunities employed by God to draw our attention to his real destiny. ‘Misery knocks at the door; and her message is they lord is a wakeful, and he calls thee to the love tryst through the darkness of the night (Gitanjali, 27). Pain and suffering purify the soul. Love will be the ‘cold apathy of death unless there are blows of pain in it (The Gardener, 68).

Sin is not one mere action, but it is an attitude of the life which takes for granted that our life is finite, that our self is the ultimate truth, and that we are not essentially (Sadhana). Evil is the assertion of the false in dependence of the self. It is the ultimate truth, and that we are not essentially (Sadhana)."
self against self; the self which is his shadow against the self which is his reality.

We must come to an end in our evil doing, in our career of discord. For evil is not infinite, and discord cannot be an end in itself (Sadhana) Evil cannot altogether arrest the course of life on the high way and rob it of his possessions. For evil has to pass on it has to grow into good; it cannot give battle to the all (The king of dark chamber, p 14). No littleness can keep us shut up in its wall of untruth. Mistakes are but the preludes of their self-destruction. As error and untruth must break down by their logical inconsistency and contradictions which are inherent in them, if they are worked out to the consequences, even so evil will be found to conflict with itself, go against its own root principles, and confess itself inadequate for the aim it is intended to satisfy. Sin must break down against the All Evil is an altitude which can never be consistently held.6

Tagore distinguishes between goodness and pleasure and says that while pleasure is limited to one's own self, goodness is concerned with happiness of all humanity and for all time. Again to live in perfect goodness means to realize one's life in the infinite. He draws from Buddha's teachings at this juncture to reiterate the point that when the individual is merged in the universal then man is freed from the thraldom of pain. It is therefore important to realize the “world man” in oneself who remains unattached by death and suffering and one who understands that pain is but the other side of joy.7 They walk side by side. Bliss is the nectar which comes from the infinite. The journey of human soul is from finite to infinite. Human soul seeks relationship with life eternal. In order to reach the realm of bliss or Ananda our soul has to cross the darkness of death, sorrow and grief (Agaman; Kheya). He has conceived it as ‘The king of the dark chamber’. The process of life has been described by the poet as the dance of the creator. The dance is performed by two steps which produce the rhythm. Pleasure and suffering, good and bad, life and death are the rhythm of the dance of the creator.8 The creator has been conceived as an art, artist and lover of art form. Both suffering and pleasure come from God. He is not only the cause of our welfare but also cause suffering. We believe pleasure or happiness as God's blessings and suffering is caused by our misfortune. We are afraid of sufferings and thereby try to avoid it or keep ourselves at a distance. We are afraid of being exposed to suffering. A pleasure loving wealthy person always seeks to protect himself from suffering and enjoy comfort. But it is not possible. In fact, it makes him crippled and he loses control over his power to act. He cannot utilize his hands or feet properly. He lives in a self made artificial world, in fact his personality becomes stunted. An artificial world cannot give all those nourishments which are required for good health. We are deprived of the proper growth. The poet says that one who does not face or bear suffering does not get all that we are supposed to get from God. Of course, the intensity or volume of suffering which we encounter in our life may not always be justified or proportionate. But we will have to accept both proper and improper. We must have the strength to accept both: suffering and pleasure, justice and injustice. Sometimes our pleasure or happiness comes in abundance. We get more than what we deserve. Both suffering and pleasure come in accordance with natural law which may at times function in an unjustified manner. But this mixture of justice and injustice is essential for us. Too much avoidance of suffering makes us weak and indisposed. Suffering enlivens the person within us. It makes us free from blemish and exposes our self.9

Evil is an essential part of the lives of finite individuals. Evil is not ultimate. Whole life is a process of purification. Our motto or the goal of life is to reach Him by resolving the imperfections, maya or ignorance. Our journey ends after reaching the land of bliss or after union with Brahma.

REFERENCES